

been, in the words of the Prophet, "My sheep wandered from every mountain and every high hill; they were scattered through every field of the earth, and there were none to search and seek after them." The Society has itself searched after them, and the ministers whom it has provided, and whom it supplies, have sought and found them. But, my Lord, I confess it is not only in this point of view that I would speak of the success of this Society, though it is no small matter to have given 250 curates to 260 labouring parishes, and still more labouring incumbents. But what I look upon with equal satisfaction, and what I believe to be of more importance to the community, is, that the Society, in a great measure, has been the means of establishing this important principle, that unordained persons may come to the assistance of those who are ordained, and may be employed in giving spiritual instruction to their less instructed and poorer neighbours. When the Society was first formed, this was considered as a point on which it might be assailed; but I am happy to say, that that principle which was then assailed, is now become the common ground of our Church. It is that common ground which is acknowledged and recognised by those whom we justly consider as the highest authorities of the Church; and I have reason to say, that this is a matter of no small importance to the whole community around us. If they are ever to become Christians, not in name only, but in reality, assistance must be called in beyond that which the ordinary clergyman will ever be able to give. Multiply Pastoral-Aid Societies as you can, and excite public benevolence to as great a height as you may, you will never be able to furnish a sufficient number of Clergymen for the real and actual wants of our constantly increasing population. I have spoken, my Lord, of 3,000 persons being the average share of each clergyman in Lancashire; but we will suppose that the Society shall have a degree of success in the next ten years equal to that of the last ten, and be able to take away one third more from the still remaining labours of the clergyman, and that each has only 2,000 persons, who will constitute 400 families; taking the most favourable circumstances, he will not be able to see each of these families more than three times a year. Here, then, comes in the assistant, or district visitor, or Scripture reader,—I care not by what name you call him,—but here he comes in, to give the clergyman the comfort of knowing that while he is occupied by other engagements which he cannot overlook, his flock at the same time are not perishing for lack of knowledge. But, important as these Scripture readers are to the community at large, it is no less a blessing to these lay assistants themselves to be allowed to labour in the cause. It is for their own sakes, quite as much as others, that I rejoice to think they are likely to be multiplied among us, and that the principle that would employ them has been recognised. They are twice blessed: they receive while they give. Feeling that so much is due to the Society which has met here together this day, I have great pleasure in moving the resolution, which calls on those assembled for thankfulness to God for the blessing bestowed, and the success which he has given to the objects and labours of the Pastoral-Aid Society.

### The Bureau.

With devout gratitude to God, we state that the quietness of the last Lord's Day was not interrupted, in this city, by any public procession on occasion of the R. Catholic festival of Corpus Christi. We should be glad to express our thanks to man, if we knew that in the motive for omitting the accustomed mode of celebration there is to be found any regard to those considerations which make Protestants condemn the public procession. Unfortunately, we learn from the correspondence of a contemporary, that the celebration at Montreal was conducted with the usual pomp and circumstance. No military band, however, accompanied the procession; the sound of cornet, flute, sackbut, psaltery, and dulcimer were raised, alternately, by one band from the College, and one from the Jean-Baptiste Society.

The abundance of materials furnished ready to our hand by the arrival of the English mail forbids our occupying any further space with editorial remarks.

The following letter, which was published by one of our contemporaries this week, will explain itself, without our inserting the communication to which it refers:

(To the Editor of the Morning Chronicle.)  
 Sir,—Although the correction of injurious impressions which have been created by the representations made in the newspapers by parties who write with a total want of information upon their subject, can never undo the mischief in its full extent, it will, I doubt not, appear proper to you to give immediate circulation to the following statement respecting those services rendered to the Protestants at the Quarantine Station, of the existence of which the writer in your last paper, who signs himself a Protestant, is not in the least aware.

"Since the original establishment of the Quarantine Hospital, a Chaplain of the Church of England has, with some unavoidable interruptions, been always maintained at the Station, (latterly at the charge of the Church Society of the Diocese,) and a Mission House and a Chapel have been built there under the same auspices. The Rev. C. Forest, appointed to this service for the current year, not having been able to take charge at the opening of the season, his place was temporarily taken by the Rev. A. W. Mountain from Quebec; but the former has been in occupation of his post since the 25th of last month. The proportion of Protestant sick has been very unusually small this year; the number not exceeding, by the last accounts, about 60 patients—not much more than half the number which was at one time under the care of the Rev. A. W. Mountain, when chaplain last year;—but owing to the extraordinary character of the visitation now prevailing, different clergymen of the Church of England, from time to time, visit the island, to perform any extra service which may be found necessary; and at the very moment when the communication of a Protestant was published in your paper, the Rev. Mr. Mackie, Official of the Diocese, was actually engaged in this way upon the spot, in conjunction with the resident chaplain."

As it is most probable that the unfavourable information will be circulated to a wider extent than the correction of the error, we have thought it right to give further publicity to the above, though our readers have been fully apprized of the provision

made by the Church of England for the spiritual wants of those at the Quarantine station who avail themselves of the services of her Missionary, which is, in fact, all who do not belong to the Church of Rome.

We have been favoured with the sight of a letter just received from the Rev. C. Forest, the Missionary referred to, by a Clergyman of this city. Into the various details of arduous duty, set forth in this letter, written in friendly confidence, we are not at liberty to enter—nor will we allude to them further than to speak the prayers of all who love the Lord, in behalf of our brother, that his hands may be strengthened, and his spirit refreshed by the abounding consolations of the Holy Ghost the Comforter.

We transcribe so much of the letter as it is of importance for the public to know: "I send you a memorandum, hurriedly taken, of the deaths, &c. at Grosse Isle since the morning of your departure. I believe you may depend upon the correctness of my statement:

June 5th [Weather, Rain and Cold.]	
Buried in the R. C. ground, from the ships	65
" " " " " " " " " " " " " " " "	40
" " " " " " " " " " " " " " " "	10
Protestant ground.....	115
Total	115

Protestants on the Island belonging to the Church of England

Presbyterians	70
Methodists	18
Moravian	1
(From various causes) unascertained	25
Total	115

June 6th, Buried in R. C. ground..... 45  
 Protestant do..... 12  
 Total..... 67

Protestants on the Island belonging to the Church of England

Presbyterians	85
Methodists	25
Moravian	1
Unascertained.....	24
Total	137

June 7th, Monday. Buried in R. C. ground 65  
 Protestant do..... 10  
 Total..... 75

Protestants belonging to the Church of England (without taking into consideration a large body of Protestants who came in the afternoon)..... 85  
 Presbyterians (known) 31  
 Methodist..... 1  
 Unascertained..... 25  
 Total..... 145

Besides these, there are many others whom I have not found time to visit. Altogether, there are probably about 130 Protestants on the Island."

It may be useful to mention, in connection with the above, that the number of deaths of Protestants includes those of mariners; the crews being, for the far greater part, Protestants, whatever deaths occurred over the Hospital, tents and sheds, so that they have to be found out and visited singly. The ships are boarded by the Missionary so far as time remains and opportunity is given: 40 of them being now on the station, some little idea—a very faint one after all—may be formed of the nature of the duties devolving upon the Clergyman.

The Lord Bishop of Montreal, who has been there once before, this season, went down to Grosse Isle yesterday on another visit, to render whatever services may be called for. We understand, His Lordship is likely to spend some days there.

### RELIGIOUS ANNIVERSARIES.

CHURCH MISSIONARY SOCIETY, on the 4th of May, the Earl of Chichester in the chair. The Society's receipts during the year have been £106,393 10s. 9d. in addition to which the sum of £10,429 8s. 2d. has been raised and expended in the several missions of the Society, which, added to the former sum, makes a total income of £116,822 18s. 11d. being the largest yet received by the Society, and exceeding that of last year by £14,369 18s. 6d. The increase from Associations has been £3,555, and from Legacies £11,098. We do not find the total expenditure mentioned in the paper before us; but one of the speakers, the Bishop of Winchester, in the course of his speech, mentioned a balance of £10,000 in hand to begin the year with, besides a working capital of £30,000 to provide for the fluctuations which occur from time to time in the receipts, and to secure the managers against the recurrence of financial embarrassment. The Committee direct attention to the three important facts, 1st. that the ancient false religions, Buddhism and Brahminism are waning in their influence; 2nd. that the mahomedan and heathen secular powers are beginning to admit the principle of toleration in the place of bigotry and persecution; and 3rd. that amongst the members of the lapsed Christian Churches of the East there becomes manifest a disposition to seek refuge in the pale of protestantism; witness the transition state of the Syrian Christians of Travancore—the accepted aid of the Society's mission by the Coptic Church—and the late defections of Armenian Christians at Constantinople, through the labours of a kindred Society. The following, which forms the close of an address by the Rev. Dr. Jeune, Master of Pembroke College, Oxford, will be read with lively interest, as containing both a decided condemnation of the errors which have been so sadly fostered at the University with which this sound divine is connected, and a cheering assurance that God has not given up that ancient seat of learning as a prey to the enemy:

"I am myself connected with a great and mighty Institution, either for good or evil, I mean the University of Oxford. Let me intreat you to be earnest in prayer to God the Almighty, that he may be pleased to pour out his Holy Spirit upon that Institution. I am not in a situation to make promises on this platform, but I may say, that in that Institution we have many men who will be ready to enlist in this service—I ought to say, in the service of God. It gives me sincere pleasure to say to you, that there never was a time within my own experience, when there was less excess and indecorum, and more of piety,—of true godly piety—in Oxford, than exists there at this present moment. And this I will say, and in doing so I must make allusion to those awful errors which have crept in there, and which have frequently been denounced from this platform in language strong, but not too strong; I do say that, notwithstanding those errors which are now of some-

what an old date, the present rising generation will not lag behind those who have gone before them in a sincere desire for Christ's glory. I believe, my friends, that the spirit of true religion is flourishing there now. I would make my appeal to any one here, who was present at a Church Missionary Meeting, held in Oxford in February last, whether a more stirring sight for a Christian could be witnessed, and whether, as Oxford is, as compared to London, Oxford did not, upon that occasion, show a spirit as warm in the cause as we are now. You have been told to pray weekly to God that he may raise up men fit for our missionary service. Let me entreat you to lift up your hearts and voices to the Giver of all good daily, praying that he may be merciful unto us; that he will bless us, and that he may lift up the light of his countenance upon our work. Then shall we say, "Yes, our God shall bless us, and all the ends of the earth shall praise him."

The Rev. Charles Perry, D.D., Bishop elect of Melbourne, in Australia, closed a highly interesting address in the following manner:

"I rejoice in every additional labourer, in every faithful man, from whatever source he is derived; but as an Englishman, I take shame to myself and to my Church, that we are obliged to go to Germany for missionaries, and that we are not able to supply a body of men who are willing to devote themselves to this high and holy work. Therefore I am thankful to see that our Universities are at length beginning to occupy the position which they ought. I am thankful to see that, within the last two years, three able and devoted men have gone forth—three dear friends of my own have gone forth from the University of Cambridge to the missionary work in India. I am thankful to see that, whereas one member of the University of Oxford has just returned, after completing his term of labour in that country, there is a dear friend and former fellow-labourer of my own—a Fellow of the College of the same name at Cambridge—as that to which the former belonged at Oxford—that he is there to take his place; and I trust the work of the Lord will prosper in his hands, as it has prospered in the hands of our friend who has just returned. And here I ought, perhaps, to conclude; but I feel that there is yet one other object for prayer which I have omitted. The Resurrection calls upon us to pray that God will crown his mercies by raising up a corresponding supply of able and devoted missionaries; but this, my dear friends, is not all. It is not sufficient that God should raise up men and send them forth to the work, he must accompany the word preached by them with the power of his Holy Spirit, and therefore, it must be an object of prayer with us that he would pour forth the life-giving influences of his Holy Spirit, for it is not by our own power or might, by our own diligent labours, or our intellectual abilities, that we can win a single soul to the Lord Jesus. In every single individual, whether in our own country, or in foreign lands, who is brought to a knowledge of the truth as it is in Christ, there is the manifestation of the power of the Holy Spirit. His influences must be called forth, and I have no doubt that wherever able and devoted ministers go forth, God will, sooner or later, crown their labours with success; but this will be in answer to prayer. God is willing to give, but he would have us ask. Let us then pray, dear friends, and as he is a God who answers prayer, he will abundantly answer us. Let me, then, remind you that the chief value of these Meetings is, that they should stir you up to fervent, earnest, and continued prayer, for it is in answer to prayer that the Spirit of God is poured forth as a missionary to India, wrote me a few months ago, stating the pleasure with which he and his fellow-labourers in India had heard of the proceedings at the Meeting of this Society last year. He mentioned that they had all been exceedingly gratified and encouraged by the account of that Meeting; but why were they encouraged? Not because it was presided over by a Noble Peer of the realm, and attended by a number of our most esteemed prelates; not because it contained an assembly of so many clergy and so many laymen who were the friends of the Society,—not on account of the eloquent harangues which were addressed to it; but he and his fellow-labourers were gratified and encouraged by the account of that Meeting, because that account led them to believe that it was a solemn Meeting; that it was a Meeting in which the presence of God was felt to be,—that it was a Meeting in which there was every reason to suppose that many would be stirred up to prayer there, and stirred up to continued prayer afterwards. And such I earnestly desire that this Meeting may prove. I trust that one and all of you, when you go forth from this hall to-day, will feel that your responsibilities are increased; that there have been additional motives brought before you to call upon the Lord our God, that he will pour out the influences of his Holy Spirit, both upon his people at home and abroad, both upon the clergy and the laymen of our beloved country, upon the Secretaries and Committee of this Society here, and upon all its missionaries abroad. I trust that this will be so; and I trust also that when I, too, am in a far distant land, I may be permitted to hear from year to year encouraging accounts of what God is doing, both at home and abroad, by the instrumentality of this Society; and as I feel above all things the value of prayer, the value of intercessory prayer, I would ask your prayers, not only for this Society and the heathen countries where this Society has laboured, but I would ask your prayers also for all the colonies of this vast empire, and for that particular colony to which God, in his providence, has called me. It is a matter of grief to me that I shall be separated from this Society; for it has no missionary there. But I trust that I shall be united in heart with it, with my friends connected with it, and with all of you who meet from time to time in this hall, labouring to extend its efficacy. I trust that I shall continue united in heart with all of you. And if I may, as an humble individual, venture to do so, I would ask you to remember me and the Church of Christ in that distant land, and to pray that, as it is now an infant colony, which may rise up hereafter to become a great nation, so God may be pleased to plant the Church there in its integrity—to plant the true Church there, that, as that colony rises in importance, so the Church may rise and become an honour and a blessing alike to that and to our own native land."

We subjoin an extract from a speech by the Rev. G. Smith, missionary from China.

"No unsophisticated mind,—no mere ordinary observer, could mingle in those scenes which I witnessed in those temples,—no one could be transferred from this country to be an eye-witness of those Buddhist ceremonies and superstitions, without being for the moment impressed with the idea, that what he saw was nothing else than Roman Catholicism in China. Would that those who show an unhappy zeal in the maintenance of the ceremonies of the Church of Rome could be transferred to this heathen land, and there see how closely Paganism assimilates with Romanism, and how intimately Romanism assimilates with Paganism. There are the same institutions, the same ceremonies, the same rites in

the one as in the other. There is the monastery, celibacy, the dress and caps of the priests, the incense, the bells, the rosary of beads, the lighted candles at the altar, the same intonation in the services, the same idea of purgatory, the praying in an unknown tongue, the offerings to departed spirits in the temple, the same in the Buddha temples of China as in the Roman Catholic Churches of Europe. And what is a still more remarkable, and at the same time, a melancholy resemblance between the two religions is, that the principal female god of the Chinese, the Goddess of Mercy, has also the title of Shing Moo, meaning holy mother, and Teen How, which means queen of Heaven; and what is still more remarkable is, that she is always represented by the image of a woman bearing a male child in her arms. In fact the whole system of Buddhist worship, as carried on in China, presents such a strong resemblance to that of the Church of Rome that an early Jesuit missionary, who visited China, declared that Buddhism must have been the invention of Satan himself, to retard the progress of Christianity by showing its striking similarity with the Buddhist worship."

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS; on the 7th of May, Lord Ashley in the chair. Receipts during the year, £29,016 0 6. Four new stations have been adopted by the Society: Cairo, Ispahan, Suwalki, and Dublin; and it is stated that "the number of Israelites ready to receive the tidings of salvation increases in almost every nation where they have been scattered." The following is from a speech by the Right Hon. Lord Glenelg:

"It was a singular circumstance, that a people so small in numbers in their origin, should have filled so vast a space in the history of mankind. The history of 6,000 years was filled with the history of the Jewish people, and all the ages yet to come would be filled with the history of the same people, under other circumstances, to journey veiled, no longer in obscurity, no longer humbled, no longer trampled to the dust, but elevated by that God who first selected them,—elevated by that Redeemer whose prayer was offered for them in his last moments—elevated to be the first in the march of general regeneration to the good of man and the glory of the Supreme. The Jews were a people for whom the harp of prophecy had been tuned in all ages. It produced their birth; it ushered in the commencement of their history; it had accompanied them through all their glorious march; it had not deserted them in their sorrow and in their degradation; it whispered to them the notes of comfort even in their utter despair; it taught future ages to resound with the reclamations of that triumph to which they were destined,—it told them, even in this degraded state, that when all things are renewed, the names which they have loved and cherished, the names which have signified their native land, are names to be recorded by the tongues of men and angels,—it told them of Zion, and the flowing brooks that washed their hallowed feet,—and it told of the great city with its splendid battlements and towers, and its ever open gates, into which the redeemed shall throng, under their auspices, into the innermost sanctuary of God. Thus did it point to them the approach of a period, how near it was not for him to say: perchance even now,

—wide waving o'er the land,  
 The mighty angel lifts his golden wand;  
 Creates bright visions of descending power,  
 And chides the tardy scenes that yet detain  
 The lion Judah from her distant reign."  
 He trusted the period would shortly arrive when this and other countries would repair the deep wrongs of which they had been guilty towards the Jewish people."

The Rev. A. DALLAS moved the following Resolution:—"That this Meeting rejoice in the continued and increasing spirit of inquiry going on among the Jews, and that the Society has during the past year added to the number of its stations and missionaries, so as in some measure to provide for directing more inquirers to Christ the only Saviour of sinners, whether Jews or Gentiles, and prays that the Holy Spirit may be poured out in rich abundance on these new fields of labour, and on every portion of the Society's work, both at home and abroad, so that fruit may be brought forth to the glory of God." When he looked at the present Meeting and cast his mind back some 1,800 years, and reflected that there was once a Meeting at Jerusalem, composed of the Church there, for the purpose of considering whether it was possible to admit to Christian privileges those who were not Jews; when he reflected that for the first ten years of the opening of the Christian dispensation there was not one baptized Christian who had not been a circumcised Jew; when he considered these things, his heart swelled with contemplating the retrospect and the prospect, and he could not but consider that it was the evident intention of God, as avowed in the Scriptures, that the 'outpouring of the early rain shall be upon the people beloved for their fathers' sake.' For those ten years the whole Church consisted of Jews. It required then the manifestation of a new miracle to open the door of the Church to the Gentiles. But when it had been opened, in the course of thirty years the Jews dwindled from pre-eminence in the Church until they fell out of it altogether. They were sent forth into the world as witnesses for God—witnesses for that great fact, that although God loves the children for the sake of the beloved father, yet that God loves sin and punishes sinners. This Society stood in this position:—that as in the beginning there was a gathering of the Jews—that they were the Church and the whole Church, this Society came forth as the instrument appointed of God for hastening the great event to which they all looked; and every Christian was bound, in so far as his affections were spiritualized, in so far as he loved those who were beloved by the Lord, and desired the putting down of all sin—every Christian was bound to be diligent and earnest in sending forth the Gospel to the Jews, for the accomplishment of which object the Society was the main if not the only effectual instrument."

BRITISH AND FOREIGN BIBLE SOCIETY; May 5th—the Marquis of Cholmondeley in the chair, supplying the place of the Right Hon. Lord Bexley who, though he still affords to the Society the benefit of his wise counsels and of his fostering care, is unequal to the fatigue of a public Meeting. The Report stated that there had been, within the past year, "an unexampled increase in the amount of receipts, and a larger issue than ever from the depot at home." Total receipts, £117,440 9 3, which is nearly £6000 more than in any previous year. Expenditure, £128,525 6 3. Issues, 1,419, 283 volumes, which brings the total issues by the Society, since its establishment, to nearly twenty millions. We copy the close of an address by the Lord Bishop of Winchester, one of the Society's Vice Presidents:

"I was struck this day, as I have been indeed on former occasions during the reading of the Report,

with the aid which this Society affords to other Institutions. It connects us, so to speak, with almost every charitable and benevolent Society that exists, and it lends to them all, in turn, salutary aid. For instance, I find from the Report, which has been read, that the Society for Promoting Christianity amongst the Jews, or at least one of its Associations, has received aid abroad from this institution; that the Diocesan Committee of the Society for Promoting Christian Knowledge in Bombay has also obtained assistance in the shape of paper for the printing of the Marhatta translation; that American missionaries have accepted aid; and that the Colombo School Education Society has also derived advantages. Well, then, may I revert to my question, and ask, 'What could we do without the Bible Society?' But, my Lord, it is not my intention to detain this Meeting by any lengthened observations. I have attended here to-day to show my colours; and not to interpose between the Meeting and those who are to follow me. I must, however, before I sit down, advert to one passage in the Report which is not so bright, not so pleasing as many others, but still one on which it may be salutary to reflect, and on which we are bound to reflect by all the ties of respect, of gratitude, and of love; I mean that passage which refers to the death of some of our best friends during the past year. From amongst the names there enumerated, I cannot forbear, as well from private feelings as on account of the public loss which has been sustained, from singling out the name of Gurney—a friend in every sense of the word, a friend to all that could benefit man, or give glory to God, one of singular loveliness of mind, of a free and princely disposition and character, whose bounties were not known to their full extent until they ceased to flow, and I need not add, that they only ceased to flow with the ebbing away of life itself; one whose mind was stored with Biblical knowledge to a greater extent than that of most men; a man of varied accomplishments, mastering, with a facility which astonished those who knew him best, such subjects as he investigated, and yet giving his time, his thoughts, and his talents to all who asked for them in the name of the Lord. Looking at him as he was, none could have wished him other. Perhaps, I may add, without offence, that I think no one could have looked at him, without saying in his own mind, 'Talibus cum sit utrum noster esset.' My Lord, I cannot but think that his thoughts and his time were devotedly given to this Society. Let his example stimulate us to greater exertion on behalf of the sacred cause which he so much loved, and let it be the prayer of each of us for every one of the instruments of this Society, and for every one of the receivers of these holy Scriptures which we circulate, 'Lord, sanctify them through thy truth, thy word is truth.'"

The Lord Bishop of Cashel adverted in the following terms to the Society's success in circulating the Scriptures in Ireland where (by the Hibernian Bible Society) a total of 108,645 copies had been issued during the year:

"During the past year the colporteurs, in going about Ireland, have not only circulated, but, what is, I think, a very important feature, they have actually sold and received money for 44,000 copies of the Scriptures. This plan appears to me to be peculiarly in keeping with the way in which the Gospel has always been diffused. It is not merely the setting up of depositories here and there, and leaving it within the power of every one to go and provide himself with the Scriptures, but it is going with the Bible in hand to offer to those who are not thinking about it. This work is carried on in the spirit in which our blessed Lord says, 'I stand at the door and knock.' It is thus that our colporteurs go through many of the worst, the most distressed, and the most hostile parts of Ireland; and many who would be afraid, and I may even say ashamed, to be seen going openly to the depositories for the Bible, when the holy man brings his holy burden, give him welcome, and are willing and thankful to pay for a copy of the Scriptures."

We add the closing remarks made by the Right Reverend Prelate:

"The Report, speaking in the spirit of fairness as to what the Pope has done in his liberality, as well as to what he has done in his illiberality, tells us that he has allowed railroads and gas-lights to come into his holy territories, but that he has spoken in a very illiberal way of the Bible Society. There is one kind of liberality of which the Pope should get the benefit, and to which no allusion is made in the Report. That document spoke of the Pope's Encyclical Letter; but it did not mention the liberality which is to be found in his proclamation of a jubilee, in which he declares that if those whom he addresses will only do two or three things, he will grant them a full and plenary pardon for all their sins. The Pope is most liberal to the Bible Society but he is liberal in that which he cannot grant, namely, pardon of sin. One reason why I wish God-speed to the Bible Society is, that it was the circulation of the Bible which first opened men's eyes to the evil of the system of indulgences, whether exhibited in the shape of a jubilee or in any other form. I value this Society, because in proportion as we are guided by the Bible, so we, and others receiving its precepts, shall be delivered from those gross errors of Popery which we are compelled to witness around us, and from those absolutions and penances which so many in the present day are disposed to borrow, in a degree at least, from the book of Rome. I, therefore, congratulate your Lordship on this Meeting on the success of the Bible Society. My Right Reverend Brother who is sitting beside me (the Bishop of Winchester) stated, in his eloquent speech, a principle which always induces me, from whatever other Meeting I may absent myself, to attend, if I possibly can, the Meeting of the Bible Society. I feel that by so doing, I at once connect myself with all the great societies—with the Church Missionary Society, whose Noble President sits near me—and, in fact, with all the other great Societies which are doing God's work. With my Right Reverend friend I ask, what could we do or what could any of these Societies do without the Bible Society?"

The Rev. R. W. SIBTHORPE had the misfortune, some years ago, of being entangled in the net of Tractarian error, and then passed consistently into the communion of the Church of Rome; not long after, he was credibly reported to have forsaken that communion and returned to the Protestant faith, but during the last month or two a report has been going the round of the papers to the effect that he has once more returned to the R. C. Church. We did not insert that doubtful piece of intelligence, and we are happy now to find that the *Morning Post*, from which we believe the unfavourable report proceeded, has published a letter from a benighted Clergyman, an intimate friend of Mr. Sibthorpe, who declares it to be—

"Mr. Gurney was a Quaker;—the Bishop expresses his regret that a man of so much worth did not belong to our communion."